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THE SCOTS,



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Israel Sometimes we who rejoice in the certain knowledge that the Anglo-Saxons are ~~Head~~ of the House of Joseph, are apt to feel a little impatient that our truth does not make quicker headway. We are certainly enjoying all the blessings that were promised to Joseph. Our position in the world nationally is, in a larger sense, the same as was Joseph's personally, even to bearing rule in Egypt as he did, having all power there except the Suzerainty. Joseph named his firstborn Manasseh—Forgetting, because he said God had made him to forget all his toil and his father's house. Until about seventy years ago our people had quite forgotten that they were of the house of Jacob, and many even of those who have learnt to know that we are of Israel, yet write and speak as though the Anglo-Saxon race were the ten missing tribes, instead of being, as there is strong reason to believe, only the house of Joseph.

If the life of Joseph was a type, as so far it seems, of the national history of his descendants, we ought, as he did, to be able distinctly to recognise each of our brother tribes by means of the latter-day predictions concerning them as uttered by Jacob and Moses. Joseph would not acknowledge himself until he saw Benjamin. Probably when we can distinctly see and identify Benjamin, we shall easily be able to identify and locate the other tribes, just as Joseph did when he surprised his brothers by placing them at the feasting board, according to their ages.

There seems very much reason to believe that the Scots are of the tribe of Benjamin. There is much to be learnt of their early history, B.C., in "The Chronicles of Eri, as translated from the Phœnician, by Dr. O'Connor, and published 1822. These Chronicles begin from very early times, when the ancient fathers of Eri occupied all the lands on the western side of Euphrates. Comparing with what is known of such early times, the chronicles seem to belong to the race of Eber, of whom Abraham came. Their government was patriarchal, their religion was the worship of the sun under the name of Baal, and seems to have been preserved by the heads of the families and passed down from father to son. They kept no written chronicles, but their traditions and laws were passed down orally. Their moral laws were very similar to the law contained in the latter six commandments." Nine seems to have been with them an almost sacred number; there is no mention of the seventh or Sabbath day, they seem to have counted their days by nines. The thirteen lunar months were called houses of Baal, a year was known as a ring of Baal, and the quarters were called raths. The sayings of their wise men as handed down reminds one greatly of the times and speeches of Job and his friends, with the difference that they had forgotten God, and worshipped Him as they thought in the sun. There is little doubt but that the true

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worship of God was preserved only by Shem and some of his family, Abraham being especially called out by God for that purpose.

The following is an account of one of the early Assyrian invasions:—"When twice nine hundred rings, and thrice three rings were marked on the banks of Affreidgeis (or Euphrates) a multitude from the sun's rising beneath the land of the first abode of our great fathers, poured in upon the land of our fathers that then lived, like unto a swarm of locusts, or cloud of burning sands, yea even as a torrent of mighty waters that overwhelmeth all things, and the multitudes for numbers not to be counted . . . speaking with a thousand tongues diverse one from another—fierce and cruel came over our fathers. And many of the Gaal were made captives, and many lay in death, whose state was happier than that of his fellow. And Ardfear, chief of the race, escaped with all the people dwelling round about his tents from the edge of the sword of Eis-soir (Asshur)." The chronicles tell us that Ardfear and those of his race who had escaped made their way to Ard-mionn (Armenia)," and the foemen of the East sheathed not the sword for one entire ring, and when one ring was complete there was peace."

This power of Eis-soir weighed very heavily on all the people in the lands about Euphrates, "and multitudes of the Gaal flocked to the tents of Ardfear in Ardmionn, and they increased exceedingly." Ardfear ruled for one score and eleven rings in Ardmionnee, then died. The chronicles give a brief notice of all the rulers of Ardmionnee. About five hundred years after Ardfear, the chronicles tell us "The Nomads filled all the land between Eis-Amhan (The Euxine) and Eri-cean. "And when Dorca had ruled four rings he placed Glas, his brother, over the land of Tu-bhal, calling it Iber. In those days multitudes of the Gaal passed over the summits of Gaba-Casan (Caucasus). On the far side whereof they did raise up their tents, and abided thereon, calling the land of their dwelling Iath-sciot in memory of our race." About forty years later we are told "The Gaal filled all the lands between Eis-amhan and Eri-ceann, and they excelled all people in the use of the bow. They extended their borders behind them and Southward, and they became expert in working in the bowels of the earth, and forging of swords, and forming vessels of brass. And they moved on the waters of Eri-ceann with the works of their hands, and their brethren of Ardmionn opened their arms to them, and hindered them not to pass through the land whither they listed. And the Gaal of Iber increased and spread themselves Northward, Ailb-bin (Albania), and dwelt in that land."

About 1490 B.C. the chronicles tell us that Calma, a brother of the reigning prince over Iber, determined to seek another land, "and he chose out nine times nine youths, and each of those chose nine, all of the Gaal of Sciot of Iber, and of every nine, one took to him a damsel openly. Each youth had his sword and buckler, his cran-tubail (sling), his bow and quiver full of arrows." They thought they would first go to the land of Aoimag (Palestine) to get

tidings of their brethren who had been captivated and sold in Sgadan (Sidon). On the eve of their seventh day's journey, Ronard, another brother of the chief, overtook them with exactly such another company. "The whole host shouted for joy when it was told unto them that they were not to be separated." And they struck their tents and moved towards Sgadan. And there they made enquiries for the children of their race, and it was told unto them that they had been taken to the right side of the sea (the Mediterranean) over which looketh Sgadan, queen of ships, and Nargal was chief of Aoimag at that time. . . . And Nargal spake kindly unto Calma, howbeit he meant deceitfully and thought to make the Gaal his servants. But the children of Iber had their right hands on their swords, their hearts were stout—not to be dismayed." Calma and Ronard made Nargal swear that he would not deal deceitfully with them, and agreed to give him a price to convey them to Eis-feine (Spain), the land where their brethren had been taken. "And whilst the Gaal tarried in Sgadan, Nargal took delight in listening to the tales of other times from the lips of Feitam, the words of whose mouth were sweet. He would fain have had Feitam abide in Sgadan, that he may be taught to set down his words on tables to endure for ever. . . . And Calma and Ronard gave and received from Nargal the hand of friendship and kindred, and they took their departure from Sgadan. . . . So their ships moved as the sun was going, nor changed they their course till they passed through the flood gates (Gibraltar) that divide the world of waters from the world of land, and the land of Eis-feine was close on their right." After some days they entered the land by the streams, but could not at first hear of their kindred. At last they found some of their race with a chief named Dubar. They had come one hundred and forty years before, and called their land Alg-er-ba (known later as Argava) after their own race. "From thence went Fialloc, the son of Gaoi-ala-colac and a company, and they moved on the waters of the deep to the entrance of Iber (R Ebro) thereinto, and therefrom did they come to land, and thereon did they abide, calling the land Buaisce (Biscay). And Colma and Ronard were revered by Dubar and the Gaal of Iber within Buaisce." They were provided with all things needful, and Calma took the daughter of Dubar for his wife. "And the Gaal of Sciot spread themselves towards the sun's-going, and here did they raise up their tents, calling their land Gaelag (now Galicia). Calma ruled for 15 years; after his death his brother Ronald ruled.

When Duil, son of Calma, grew up, he went to Iber, their old land, and took a daughter of Failbe—his father's brother: her name had been Carma, but was changed to Sciota. After Ronard he ruled for thirty-one years, when he and all belonging to him, save a boy of a year old, were cut off by plague. "And the Gaal made a cave for Tuag and the child, and weeds were brought from the sea, and burnt night and day continually, at the mouth of the cave, to keep off infection from Tuag and the child," who was named Enar.

When he was of age (twenty-five) he was chosen king. He took a daughter of Beart, chief in Buasce. Enar ruled twenty-five years. He had eight sons, and Eolus was chosen to rule after him. (This same Eolus collected the traditions and laws of his race, which until then had been passed down by word of mouth). Before his father died, he had journeyed to Iber, the land of their fathers, and to Aoimag to get knowledge. "And Eolus tarried one entire ring and one ratha in Sgadan, where he hath learned to set down all his thoughts in shapes and figures for the eye of man. I am that Eolus who write down these words for the instruction of those that now be and are yet to come." He wrote many good and wise sayings and laws, but worshipped Baal, the sun, as the author of all life and light. When Eolus had ruled nine years, he placed Dalta, his brother, in his seat, while he paid a year's visit to Sgadan, where he made a covenant with Ramah, chief of the land of Aoimag. Here the question arises, was Ramah a person or a place? because at that time Ramah in Palestine was a chief seat of religion and learning, and the abode of the school of the prophets during the time of the Judges in Israel. "And Ramah did send Olam to abide amongst the Gaals in Gaelag, and the teachers of Aoimag did give knowledge unto the nobles, instructing them to hold talk one with another, from the land of Aoimag even unto Gaelag. Moreover, men of Aoimag taught the Gaal to form ships wherein to move on the face of the deep. And the Gaal do help the children of Feine in the bowels of the earth, in the land of Eis-feine, for the children of Iber were cunning workmen in the land of their fathers in searching for brass." The rulers in Aoimag tried to put a tribute on the Gaal, but failed. The Gaal's great aim and motto was—to resist the oppressor, to live free or perish. The Gaal became renowned for their courage, numbers, and knowledge. Eolus reigned thirty-three years.

"Don was chosen in the place of his father, and he had ships made by men of Gaelag, and he delighted to go therein on the great sea, and many of the Gaal perished in the ships which the waves of the water overbore to the earth beneath. Alas!" Don died at the age of ninety-one, having ruled for sixty-seven years. About thirty years later, in the reign of Cean-nard, his brother Eocaid desired to rule, and tried to stir up the Gaal to rebellion; not succeeding, he and all his company fled over Bearna and dwelt the other side of the mountain (the Pyrenees), calling their land Eocaidtan (Aquitania). During the next two or three centuries the power of the priesthood grew greatly. In the reign of Og, a multitude of Gaal departed from Gaelag to Buasce to escape the tyranny and oppression of the priests.

At the end of Og's reign and about the same period as David's rule in Israel, multitudes from Aoimag entered Eis-feine and told of great trials and troubles in their own land. Many Corabeines were with them, who brought a knowledge of music, sweet melody, and the dance. (In a foot-note, O'Connor says, "At this precise time . . . multitudes from Sydon and the land of Philistine fled from David, king of Israel, to Greece and Spain.")

In the reign of Ardfeair, the son of Og, the priesthood strove hard to get the ascendancy in the land of Gaelag, and to turn the king and people from the teaching of the Olams, who always seem to have taught truth and the laws as they had been received from Eolus. Ardfeair greatly restrained them, so that by the priesthood his name was held in abhorrence, but the people remembered him for truth, and mercy, and good deeds. "Now did multitudes from the land of Aoimag pour into Eis-feine, and ships did pass Broc-cean (the general name of the promontories of Gaelag, on which fires were kept blazing at night to guide sailors; Breo in the Phœnecian language, signifying blazing fires. According to O'Connor, the South-Western coast of England received its name, Broe-tan, for the same reason) and keep their course due on, turning neither to this side nor that. And messengers did come from Sgadan to Gaelag, and to Buasce, and the Gaal of Sciôt and the Gaal of Buasce did make covenant with them. And divers of the Gaal do enter into ships of Feine, and do move towards the fingers of Baal to the strange land, and they have abided therein. And the merchants do bring store of precious things, hidden till now in the caverns of the earth."

When Ardfeair died, "being no more by the treachery of the priests, as said" Bille from another branch of Calma's family was chosen. In his short reign of five years, he sent his son Ith to visit the Gaal in Dunmianac (or Devonshire and Cornwall); when he came back "he did tell of being driven by the winds and waves towards the sun's going, beyond Broe-tan, upon another foreign land, and he did tell of the men of that land and how they fled from his presence as the deer fleeth before the hunter. . . . Bille is aged, he curbeth not the priests, nevertheless the youth attend to the lessons of the Olam. . . . Heavy and inactive was Bille, being very old, but Bille was very just."

Bille was succeeded by his son Eocaid. The priests were again becoming unbearable, and because Eocaid frustrated their plans, "the priests of Gaelag and the Fillestim spread themselves thro' the nations of Eis-feine, and they did stir them up against the children of Iber. And they did work craftily for e'er that Eocaid was aware of their designs; they did enter into Gaelag, even unto Asti-er-eis (Austurias). . . . And Eocaid led the warriors against the foe, and they drove the stranger forth of Gaelag, save those whom the sword did strike to the earth herein. . . . For six rings the nations on the borders ceased not to harass the Gaal—and they did assemble a great force to take off the ships that floated on the waters of the land, but they did fail therein to their hurt." When Eocaid had ruled for eight years he gathered the host of the Gaal together and gave the troublers of his people no rest until he had completely routed them. "There was not a warrior like unto Eocaid of all the chiefs of Iber since the Gaal departed from Iber of our fathers. And when the host assembled after the battle, the warriors raised Eocaid on their shields, singing and dancing, calling him Go-lam, the mighty champion, for where the thickest of the foe was, there was the hand of Eocaid."

After this the priests humbled themselves before Eocaid and broke off their connection with Filistia. Eocaid was the delight of his people, and Gaelag was in great prosperity. This happy time did not last long. "Now it came to pass what time Eocaid had ruled seventeen rings, and e'er one ratha was complete, a mighty host from the sun's rising rushed like a devouring flood, sweeping all nations; people were as streams, and brooks, and rivers, that swell the sea to overwhelm the earth. And the chief of all the nations was Sru, and he spread his warriors over all the plains of Eis-feine, and the Gaal of Eis-feine from Aoimag, and the Firgneat (natives), and the Gaal of Buasce and Algeciba, called on the name of Eocaid, the victorious, to lead them against the destroyer. But nought could prevail against Sru-amac; e'er the nations of Eis-feine could gather themselves together, did Sru overthrow them, and with the remnant that he spared did he swell his host." Eocaid, his chiefs, and warriors, met the foe on the plains between Samur and Duor, but were vanquished, and Eocaid with three of his sons were slain. "On that day Sru overthrew Ib-er, and all the nations of Eis-feine, and he took away captive of the youth, and drove away a huge prey of the cattle of the land. Now is Gaelag a desert save of mourners. Behold Saib, the partner of Go-lam lamenting her hero (the most renowned warrior of the race since Og, the son of Iat-foth) and three sons fallen in the battle."

According to O'Connor, Eocaid is the Milesius of Latin writers.

After all the affliction which Sru brought, there was a terrible drought, and men and cattle perished.

Because of all the affliction and because they would live free, the chiefs and heads of the people assembled "to hold talk of times passed, and to think on what was fitting to be done." Ith, the son of Bille, spoke to the people and reminded them of the land on which he had been driven when on his way back from Broetan, in the days of his father. "Thither would Ith go, and he will return in time to the hither way to all who prefer dangers to slavery. For himself, Ith, the son of Bille, the brother of Eocaid Go-lam, will cease to live, or he will live free."

Comforting were his words to the chiefs and the Gaal, three stout vessels were made ready and Ith chose out seven score youths to work them, "and he steered his course towards the fingers of Baal." The distresses of the Gaal increased by famine and pestilence. Until Ith returns, "all are doing their endeavour to depart when Ith shall return; all work on their ships through the day; . . . behold Gaelag on Brocceann kept in a blaze night and day, to direct Ith and his companions on their hither way.

The expedition found its way to Ireland, and made two explorations inland, but the natives were hostile and wounded Ith, who died before they reached Gaelag. His last words to those about him were "Let Marcad lead the Gaal to the land of the woods, the servants will be helping unto them to win the land. Let not Baal in his next day's rest look down on the griefs of Iber in Gaelag." The explorers had found two distinct peoples speaking different tongues, and "did come to know that those who are the most, are

servants unto those who are the least,—moreover that the masters are evil in the minds of the servants—and the servants inclined towards us—they seemed in joy at our coming, for they are in bondage . . . and oftentimes did they mention the name of Dan-ba and of Dan-an—and the masters did beat the servants under their feet, in our presence, calling them Cloden.”

When Lugad, the son of Ith, had related to the people all that had befallen them, “all repeated their oath to have vengeance for Ith’s blood, and all besought Marcad to speed their departure. Now preparations are made thro’ Gaelag . . . behold on shipboard the clann of Broe-ccean, Gaal of Sciôt, of Iber, Nomades, Ogeageis, the memorial of our race, of those who had escaped the captivity of Sru, and the wrath of Baal, taking their departure from Gaelag, perhaps for ever, having sojourned here four hundred and four score and four rings precisely.”

Baal was favorable until the host came within sight of the land of their vengeance. Then did he send forth his messengers of air ; and they brake the vessels and scattered them on every side ; twelve ships did the servants of the anger of Baal bury beneath the waves of the vast deep. On that day was Colba overborne. Howbeit, the remainder of the host with difficulty reached the shore, with Marcad, Iolar, and Blat, sons of the hero, and Er, son of Cier, another son of the hero, who had perished in the waves. Marcad wished a few to stay with each ship and take care of the women, while he led the others on to take vengeance for Ith’s blood, but all cried out aloud, “Let none be left, let all die together, or all have glory of those who shed Ith’s blood.” “They would not be entreated, and the Gaal were gathered together, and the men of the land assembled, more in number than the Gaal one score for one. And the battle endured not long, when bands of the servants passed over unto us and the masters fled. And on the next day the battle was renewed, and the men of the land were overthrown, the servants stung the masters sorely.

And on the third day the chiefs of the land did send messengers unto Marcad ; and the messengers had their clubs behind them, and both their arms on their breast, token of peace. Now, it happed that men of the Gaal, in a ship of Feneid, on their way from Breotan to Gaelag, driven from its course, was broken here eight rings gone by ; these did know the speech of the Danan. These did the Danan bring before Marcad ; and when their joy had abated in some sort, for seeing the face of their brethren, they did speak now of one, now of another ; and after this manner was the covenant made sure between the chiefs of Iber and the chiefs of the land aforetime.”

The Danan owned themselves beaten through “the falsehood of Cloden,” but would not pay tribute nor be in subjection, but said they would move away and occupy the region which they called Oldanmact (now known as Connaught). “And the Danan did set up a large stone on the spot where the covenant was made ; and, I Ordac, have set down on the chronicles of the Gaal to remain for

ever. And Marcad said, 'Let this place be called Mag-mortiomna,' and all said, Yea! Now peace abideth. The Danan are in motion towards the country of the covenant, Firgneat (natives) flock around the Gaal." They raised up their tents and rested round about Magmortiomna until the Danaan had crossed the Shannon. "Firgneat are helping unto us in all things, and the Gaal cast on this land in the days of Golam are with their brethren. And they do tell of Cloden, they are Firgneat Cegail, born of the elements of this land. And the Danans did hither come from beneath the fingers of Baal, ten score and eleven knots now passed; and they overbear Firgneat, and hold them in bondage with vigour. Neither did ever hear of Baal."

When they had stayed "three moons" at Magmortiomna, the chiefs conferred together how best to survey the land, and agreed to make themselves into three companies, and all move together. "And Er, the son of Cier, was in the hand of Marcad; yea, before the sons of Marcad, as he went, the step of the warrior shortened e'en to the passing of the lad. And we journeyed, Marcad having waters of the great sea on his left close by, until we met water of rivers unfordable; then artificers of the Gaal constructed boats, for Marcad caused all the vessels to be burned on which the host were conveyed from Gaelag to this land. And thus did we proceed, till we saw from the summits of mountains the extremity of the world of land. And as we entered into that land, did we not see of Gaal of Iber abiding thereon? We did hear them speak in the tongue of the Gaal in great part; and they did tell of strange things confusedly; but they know not of Gaelag, nor Dunmianac, nor much of aught; these did minister unto us, to the fulness of their little means. And we did stand upon the extremity of the world of land, save the small portion separated therefrom, whereon is raised the heap of Cier in the midst of the waters of the roaring sea, on which the raging winds did not suffer Marcad now to pass. Therefore did we raise our eyes toward, our hands outstretched, tears flowing from the eyes of the boy Er; yea, and of all; and Marcad said with faltering voice,—May the spirit of Cier, the son of the hero, be immortal! and he added moreover, Let this river be called the river of Iber, for the times to come, in memory of this son of Iber, the glory of the race." (The river Iber is now known as the Kenmare.)

The chronicles give an interesting and graphic sketch of the survey round the land, which they were surprised to find was an island. They were "six moons" encompassing their portion of the land, and decided to name the land Eri. Marcad, their leader, chose that he himself should be called Iber, after the name of the home of their fathers in Armenia. The people said—"The Gaal of Sciôt of Iber, Nomades, Ogeageis, we are, and ever shall be, go where we will, fare as we may."

They divided the land into three portions, Iber the eldest was chief of Deas or Mumain (now Munster), Iolar had Gaelen, which is now Leinster. Ullad, which is now Ulster, was reserved for the youthful Er, Blat, the youngest son of the hero, was made High

Priest, as their High Priest Fionar was too oppressed with sickness and old age to leave Gaelag. The Firgneat were allotted the part of the land now known as Fermanagh, Leitrim, and Sligo. "Portions were devised for the chiefs, the Olam, the priests, the bards, the minstrels, and all the Gaal. Thus doth time pass, and in providing sustenance for the life of man; therefore the Olam hath no hearer. And when one ring was complete, strife fell out between Iber and Iolar. Iber lamenteth to me, Ordac, saying, "The love of Iolar to me ward lacketh. Blath to my seeming is the cause thereof." Now for the first time did the Gaal draw the sword one against the other, and shed brother's blood. Was not Iber slain by the hand of Iolar! ?—O shame! His heap was raised in the centre of the land where he fell, and called Ceseol, and the land mourneth, for that Iber is no more, mild and true and just was Iber. I, Ordac, did not return to Deas, I journeyed to Er, the son of Cier; the writings of Eolus and the chronicle of the Gaal along, which Marcad had put into my hands, e'er we did depart from Gaelag . . . Marcad saying to me nourish the fire of the spirit, and fill the mind of the youth with the food prepared for the children of Iber, by Eolus the wise, and by the Olam, in the words of the chronicles of the Gaal of Sciôt of Iber; and Ordac will do his endeavour to the utmost to make Er enamoured of justice, and truth, and mercy, that he may be perfect."

Er ruled for 42 years, and died when the Gaal had been in the land 56 years. Er had peace all his days, but the other provinces experienced much dissension.

In the reign of Tighernmas over Leinster, the chronicles tell of a ship coming to what is now Wicklow, bringing images of the Sun, Moon, and Stars, and with so-called Commandments from Baal, that a dwelling should be made for them, and a pillar to himself, and they, the Gaal, were to bow down to it. The priests and king did so, but the people rebelled against such doings; Tighernmas came to his senses, took the part of the people and openly spoke against the priests' doings. He was very shortly found dead, killed by the priests. The northern kingdom, Ullad, made progress in peace and prosperity, having good kings and the teaching of the Olam. There the priests were not allowed to get too much power.

According to the chronicles, Eocaid Olam Fodla Ardri was chosen king of Ullad 703 B.C., by O'Connor's reckoning. "All eyes delight to look upon him (Eocaid), all ears are charmed with with the sound of his voice. What though he was brought up amongst the Olam, and heard with attentive ears the lessons of wisdom in the words of truth, yet did he take pleasure in the chase, and whilst he stored his mind with the treasure of knowledge, he did make strong his frame by exercise, and thereby laid up a gathering of health for times to come. In years a youth, in wisdom aged is he. At this time died Murdac, and Nearton was chosen Ard-Olam (chief teacher) of Ullad."

Early in his reign, Eocaid was compelled to have battle with the King of Mumain. The King Noid was killed on the first day.

This is the account of his burial—"And the Cruimtear (priests) laid the weight of Noid in the chamber of ever-during sleep, in the house of death; and the matrons, and the damsels chanted the death song; and when the harps poured forth their mournful voice, the men of Ullad seemed as though every sense had sat within their ear; and feasted there, so ravishing the sound of Mumain's harps. And Eocaid raised the war song . . . and the warriors were touched feelingly."

Eocaid stayed in Mumain for nine days. He was amazed and delighted at the minstrelsy, and tales of other times that he heard from the Bards there, but said to his Seer—"Near-ton, 'twere good the men of Ullad tarried here not long; the levity of Mumain is captivating, and levity is hurtful to the man of toil." And Eocaid did give unto Ceas (son of the late king), two beautiful horses and two dogs, for the horses and the dogs of Ullad do excel the horses and dogs of Gaelen and of Mumain."

Eocaid's wisdom was great. His chief desire and aim was for the peace and prosperity of the whole of Eri. He saw the evil of the disunion between the kingdoms. He invited the kings and heads of the people to meet him at the mount, since named Tara, and there, after shewing forth the evils of their continuous discord and unbrotherly conduct, proposed that they should elect one from amongst themselves "to sit e'en one step above his fellows," and all to accept his judgment on any dispute, also that all should be governed by the same laws, and that the kings and heads of the people should meet at this same place every three years, and all matters of difficult judgment to be submitted to that assembly. The whole concourse agreed with him, "And the boards were spread, and there was feasting, and mirth, and great joy, that the chiefs in Eri were drawn towards each other." After another year they came together again, and elected Eocaid to be chief among them, he abided in his tent on the hill. "And the assembly did remain together for nine days in exceeding mirth and gladness." Later, Eocaid the Ardri "had timber hewed down, and he had a house durable builded up on the summit of the hill of Tabrad, and chambers added he thereto of timber fitly framed together; and timbers were laid upon those fixed, and covered with rushes and branches, and the house and the chambers were finished e'er Baal had taken his departure from his house Deirioniac."

Just before Eocaid was proclaimed Ardri, the Liafail is brought into prominence, the chronicles give this story of it—"Now it happed upon a day as Eocaid did commune with Near-ton, that Ionar Ard-Cruimtear of Gaelen, did come unto the tent of Eocaid, and he did say, 'As I did rise three mornings now are passed, from the arms of the image of death, and had purified my head, my feet, my hands, and my heart in the presence of Baal, and forth had walked to refresh my spirit; lo, three young men drew nigh unto me, and one said, 'If I see Ard-Cruimtear 'twere good he knew we have tidings for the ear of the chief of Eri fit to be told and heard,' and I did return unto Asti nigh unto the Mount of Gaelen with the

young men, and I did enquire of them, what manner of thing it was the chief should know. And Saor, one of the youths, did stand up before me, and he did tell—‘We be of the Gaal of Sciôt of Iber, and have hither come with words for the ear of the chief, a son of Cier, as we hear whose heap is raised on the rocks of the terrible sea behind the utmost limits of our land: and hither have we come to tell.—Our fathers of old time did leave the land of Iber with Cathac, one of the race, and his mind was to be chief. And when the chiefs of Iber would not have it so, Cathac did call unto him a company of young men, and they did provide a ship upon the gathering together of all the waters behind the land. And before the day that he was to be chosen king was named, Cathac and the young men were together. Now, long and long before this time, one whose name we never heard was to be called chief; and the night before the day he was to come forth in the presence of the Gaal, a mighty stone, white as snow, round as the head of man, smooth as the arrow for the warrior’s bow, was bourne in a chest drawn by many beasts, the priests surrounding the way they moved; and the priests said how Baal had sent the blessed stone even from the bosom of the mountains that rear their mighty heads above the plains, thus formed by his own hand, white, and round, and smooth, to show unto the chief e’en what he ought to be. And mighty Baal forth did send his terrible voice, saying, ‘Let all the race for evermore receive the name of chief on Liafail (for so-called they the stone), from the mouth of the high priest, the servant of Baal on earth.’ And thus were four chiefs named. Now, before the day, the chief who crossed the way Cathac desired to move was to come forth and take his seat on Liafail, lo, Cathac and the young men did bear away the blessed stone to the ship that floated on the waters behind the land of Iber, and thereon they had much store; for being but few to journey on the land, they would move on the face of the waters in search of their brethren, led by two of the race, to the extremity of the world of land, to the sun’s going as they had heard. And they were driven from their course. These words have we heard it is but a tale of other times long passed, told from mouth to ear; it is but breath; what hath been said fit for the chief to hear remains. We are of Ton, companion of Cathac, our fathers told, the vessel was borne to this land, and here was broken, but all the men came safe with Liafail; and Firgneat did lead our fathers to their caves, and when they came to understand the words concerning Liafail—

Chiefs of Iber, Gaal of Sciôt, look on this stone,
So smooth, so fair, so round, and so compact,
Be thus; guard well this blessed gift,
And in what land this messenger shall stay,
A chief of Iber shall still bear the sway.

Firgneat would not suffer him to abide with us, and when the Danan came to hear the words, they did bear away our Liafail from them. And Liafail is now in Oldanmact, and Stanclidden; the Danan cast their lots beneath him as we hear. Thither send O King! and have the name of chief on Liafail from the priest’s

mouth; so will the land remain to a son of Iber, and the Gaal of Sciôt for evermore."

"And Eocaid said—'Let me see the youths.' And Saor repeated his tale; and Eocaid enquired of the young men if they ever did hear what time these things did hap? but they had no note, only that the Danan were not then on the land. And the youths did speak most part in the tongue of the Gaal of Sciôt, though not throughout. And they do dwell on the hills, and in the vales that touch the waves of the world of waters, and of the sea of Iber unto the waters that do spread themselves upon the land, as thou goest towards the fingers of Baal.

"And Eocaid did send Saor, and a company of gallant youths, to Meirt, chief of Oldanmact, with a present of four horses, and a piece of fine cloth, and a request to give Stanclidden unto Saor; Stanclidden which is Liafail.

"And Meirt did commune with those about him, and they were of a mind to consent unto the desire of the son of Er. And Eocaid had sent a car for Liafail, and he was placed thereon, and Saor and the young men returned with him unto Eocaid."

"When the day came for proclaiming Eocaid Eremionn or Ardri, he was seated on Liafail, and received the Asion on the head, and the Mantle on the shoulders from the 'Ard-Cruimtear' of Gaelen."

All the rest of the chronicles have the stamp of truth; but there is something mysterious and false in the story of this stone, and it is remarkable that when Eocaid was stricken for death, the only actions of his life which he regretted were that he had sat on Liafail and received his title from the priests; and that Noid had died from his vengeance. In a footnote O'Connor says that this stone was taken by Fergus to Scotland for his own coronation two or three centuries after Christ, and that the same stone was said to be brought from thence and placed in Westminster Abbey. "But that whoever looks upon the stone there must see that it is unlike the Liafail in all, except that it is a stone." None of Eocaid's race would sit upon Liafail afterwards, but the kings of Gaelen and of Mumain did so use it.

The priests soon began to take advantage, and to try for more power but Eocaid would not encourage it, and with Fergus a prince of Er, did all that was possible to preserve his people from priestcraft.

After Eocaid had ruled about four years "as he passed through the land of Geintir, he did chance to see Tatla, a damsel of that land; she was fair, yea, very fair, Tatla was in every mouth in Geintir, and how she abided with her widow mother, nor would be won to leave her and the little ones, by any of the Dorlam of Firgneat. And Eocaid took Tatla unto him." Tatla did not live many years. She had two sons, Fionn and Eocaid, who successively reigned after Eocaid's death.

When Tatla died her body was taken by her own kindred to Geinter. "And many coffers were borne filled with² the clothing, and mantles, and fine cloth, and clasps and bodkins, and curious girdles for the mother of Tatla, and kine of all sorts on which Tatla took delight to look, as they grazed on the pastures of Dun Sobairce, did the herdsmen of the king drive for her kindred to the land of Firgneat. And Eocaid doth mourn that Tatla is no more. And he returned to Teacmore, for he said unto Nearton, 'every step I take, everything I look upon here remindeth me of Tatla.' A little later we read 'and Eocaid did pass through Geinter on his way to Dun Sobairce, and he did see the kindred of Tatla, and he did comfort them.'"

Eocaid Olam Fodla reigned forty years. All that time Eri was in peace, save the one battle with Noid at the beginning of his rule. He was very diligent in making just laws, and enforcing them. Feargus, a prince of Er, ruled in Ullad, while Eocaid fulfilled the higher duties of Ardri at Tobrad.

The following is the account of the first entrance of the Danan into the great national assembly. "Now the messengers went forth throughout all Eri with letters; and these are the words thereof:—"Let the kings, princes, and nobles, and chiefs of the Olam, and heads of the people, and the chief of the Danan, with eight nobles of Oldanmact, and the judges named, meet Ardri in the high chamber of Teacmore on Tobrad, what time the fires shall be lighted on the summits of the plains of Eri."

"And when the time came, and the doors of the high chamber were opened, Ardri presented his right hand unto Meirt (chief of the Danan), and he conducted him to the seat that had been placed for the chief of Oldanmact. And the assembly looked on one another with wonder . . . and all went forth of the high chamber, and the boards were spread, and the horns went round to excess. And the king seated Meirt on his right hand, and he did honour unto him, all eyes waited on, all hands served the chief and nobles of Oldanmact."

Fionn, Eocaid's eldest son, wished to visit the king of Mumain, this is the advice he received from his father before starting. "My son, let none approach too nigh unto thee, lest thou feel pain in putting him farther off: bear in thy mind continually the sayings of our wise men; man hath two eyes, two ears, two nostrils, one score fingers on his hands and feet, yet but one tongue to warn him that he should see and hear and feel e'en ten times more than he should speak . . . beware of strong drink, my son; it lifteth high, yea, very high; it abaseth low, yea, very low, the spirit of man; it is the foe of reason, the poison of man's life."

Fionn, according to the chronicles, was educated by Feargus, and when he was twenty-five, his father gave him the rule in Ullad, Feargus assisting him with his wisdom and experience. A little later, Iber, king of Mumain, took Fiona the beautiful daughter of Eocaid, to be his wife. And Aongus, king of Gaelen, took Dearbel, the daughter of Feargus the prince, which caused Eocaid to rejoice

greatly, because he believed it would confirm the peace of Eri. His wisdom and bodily strength continued, and he was able to exercise his duties as Ardri until within six days of his death, which was brought about by a chill through sleeping under damp bed coverings, skins which the priests of Gaelen took to him and told the "servant of the sleeping chamber" if he was asked "why the apparel had been changed" to say "the friend of the king honoureth the king." When the king was moved into another chamber, and the skin he had lain on, "and the covering over the king were spread before the fire, and vapour issued therefrom, as smoke of smothered embers."

In his last admonitions to his sons, and looking back thankfully to his past he said "How hath it happened that during my time, Eri hath dwelt in peace, that each one knoweth his place and keepeth it? That the land putteth forth abundance and over, though the Gaal increase? How hath it happened that Eri standeth proudly as she doth? What did the king that all these things hath come to pass? Hear the words of Eocaid, my sons; they have been the work of the Olam, who poured into my mind lessons of wisdom in the words of truth; that have instructed me to rule myself, to keep my passions in subjection to my reason, and to do unto all as I would have all do unto me." And on the next day, princes, chiefs, and of the Gaal, swarmed round Dun Sobairce; and loud lamentations were uttered, O that they could but look on the king! When Eocaid knew of it he said, I will be borne hence; where can a king breathe for the last time with greater glory than in the midst of the people, their hearts full of love towards him? He was carried forth by his four sons, "The wailings of the people made the air to quiver: and from the rocks were returned, and on the waves of the sea were rolled back the plaintive sounds of the voices of the children of the land. And he was placed standing: for he said, "my foot shall feel the land of Eri, whilst my voice shall be raised in the hearing of the people." His voice was yet strong; the following are some of the sentences he uttered to the people:—"That all should be equal in the eye of the law; that the law should be above all continually; that the one law should be for all the children of Eri; O that the time may never come when the passions of men will fling aside the law of peace with the strong arm of violence; then would the evil spirit of discord make low the people, that the hand of power may oppress them." To the Olam he said—breathe into the minds of the people the knowledge of truth; tell the children of the land they are men; tell the king, and the princes, and the nobles, they are but men. To the Gaal he said, "Love as brethren; shed not the blood one of the other." Much more he said, "and when he had made an end, the Gaal were pressing and the chiefs who were nigh unto him, were for staying them." But the king said "Nay, not so; let the people see and hear me whilst yet they may; it cannot be long till the heap shall be raised over me." And some of the priests drew nigh . . . and they lifted up their hands, and did beseech Baal, that the spirit of the king might become a

good spirit, on the confines of the dwelling of Baal. And Eocaid smiled, and said, "Prithee, hold thy peace, where my spirit shall abide doth not depend on thee. Priests, guard the fire, and note the seasons, minister to the wayfaring one, and the stranger far from the voice of his kindred." After this, pain compelled the king to be carried to his chamber. Then he called his two sons by Tatla, Talton his physician, and Nearton the Ard Olam, and he did say, "Two things do at this moment, sting my spirit—the fall of Noid, and that I did suffer myself to be placed on Liafail and receive the asion and mantle from the hand of a priest. Nearton, when these deeds shall be told of me in times to come, set thou down on the chronicles of the land the hope of Eocaid, that the inexperience of youth will be repeated with the tale, and plead for me through all succeeding times."

Eocaid died on the sixth day of his illness, and on the ninth day was carried to "his heap" by four of the chiefs of Ullad. "And all the nobles of Ullad moved before them; and the four sons of the king moved close to the dead; and the princes of Er followed; and all the matrons and damsels did step after; and the Olam and the judges walked on this side, and the heads of the people on that side of the form of him they were no more to see. And the many thousands of Ullad moved along on every side. . . . The minstrels did play lamentably, and the women did sing piteously. And Muinid raised the death song: Is it not amongst the writings of the bards of Mur Olamain of Dun Sobairce?" When the stones were rolled to the entrance of the heap, there was a great lamentation from all the people. They stood around the heap through the night: And when Baal shewed himself in the freshness of his strength, the whole host turned their faces towards the sun, and bowed the head. Then I, Nearton, from the summit of the heap, strove to raise my voice in vain; as I could, I spoke, and said, "Eocaid, the son of Fiaca, of the race of Cier, son of the hero, king in Ullad, Ardri that hath been is laid in the house of darkness, on the bed of everduring sleep; What though eye shall no more behold him; what though ear shall no more hear the music of his voice, uttering enchanting lessons of wisdom; His spirit will be immortal."

And the congregation took their departure.

When Fionn, the first-born of Eocaid, was seated in the place of his father, Nearton put a book into his hands, which Eocaid before his death had entrusted to him, to give to which of his race should fill his place. At the same time Nearton asked, on the plea of age, to be allowed to retire from the office of Ard Olam, "And Ros was chosen Ard Olam of Ullad in the place of Nearton, the son of Beirt."

About seventy years after Eocaid's death, through jealousy between different branches of his race, there was war in Ullad, the first dissention of the sons of Er for 412 years.

About 409 B.C., a man and two youths, warriors, with three men bearing spears and axes, came from the chief Brient, of the

part now known as Lancashire, to ask the Gaal of Eri to stand with them against the other inhabitants of the land who were stronger in numbers than themselves, but the king of Ullad told them the laws of Eri allowed none of the Gaal to go forth from there for war, and they could only make a covenant of peace with them. The annals make it clear that these people were of the same race as the Gaal of Iber, that in earlier times they had worked for and with the Phœnicians in the mines of Cornwall, and according to O'Connor broke away, emigrated Northward, entered the Mersey, and spread themselves over Yorkshire, Durham, Westmoreland, and Cumberland.

About 280 B.C. the people of Ullad were astonished to see "a mighty host from the waters of Febail (L Foyle) stand on the land. . . . And the king and the warriors moved towards Febail, and they beheld the strangers standing nigh unto their ships which floated on the waters; huge were their limbs, terrible their aspect, frightful to look upon; round their necks were tied the thong of their swords, and in their right hands they bore a long spear." Their speech could only be understood a word here and there; it was made clear they were all able bodied men, had no provision left, and called themselves men of Feotar. "And the king had provisions prepared for them. And there were one score chiefs, and Cruiten moreover, and one thousand six hundred and four score and five of the Gaal.

And of the Danan, some were sent for, peradventure they may know the speech of the strangers. They did not know one word thereof. And when they did abide on the land for twice nine days, and all that their hearts could desire was given them, the king had it made known unto them that they may dwell in the land. But they would not, they signified the land was full."

The king stocked them with provision, he, the princes, and nobles gave the chiefs the hand of friendship, and they took their departure towards the sun's-rising, which from there would be North Britain. A year later Cruiten the chief, and nine of the nobles, returned with the desire to take damsels of the land, and to make a covenant of peace. The matter was laid before the great assembly at Teacmore on Tobrad where many of the chiefs of the people of Eri had been gathered in their tents round about for "three full moons" amidst such "joy and mirth, and song and dance, and music and sports followed day after day, the like unto which hath not been seen in Eri."

Before making the covenant, the strangers were asked "If damsels of Eri go unto the land of Cruithen, and abide thereon with the chiefs, and with the Gaal of that land, will the chiefs make covenant that the sons of the daughters of the chief shall rule for ever? And they were consenting thereunto.

And all came forth of Teacmore, and the Feotar had brought of the earth of the land of Cruithen, and they did form a circle thereof on Tobrad, and they did set their feet thereon, and they did

hold their spears in their left hands, the points on the ground, and they raised up their right hands, and they did swear by the earth, that they would observe the covenant for ever. And the words were set down on the book of the chronicles of Eri. And when they took their departure, Aine, the daughter of the chief of Coriat, did accompany the chief Cruithen." The daughters of nine other chiefs were taken by the nobles, "and nine maidens of the Gaal went with each of the damsels." A great multitude went with them as far as Ardtain (now Belfast) "and the chief of Ardtain did give unto the chief the hand of promise that if the children of Cruithen did cherish the daughters of Eri, the land should be open unto them, to take of the damsels of the land in times to come." This covenant was kept, as the chronicles tell that Laogaire, son of the king of Gaelen at that time, afterwards went with many nobles to Cruithen's land and took Aine, daughter of Cruithen, and Aine the maid of Coriat. And about the same time Connor, king of Ullad, with three chiefs "did pass over the waters of the sea to Cruithen's land; and they abided for awhile with their kindred, and they were well pleased.

About 230 B.C. Duac, son of Laogaire and Aine, was chosen king in Gaelen. As a child of two years he was secretly kept out of the way of his uncle who was then king, and when a youth was sent over to the land of Cruithen for safety until he was able to come back and avenge his father's death. He came back when he was about twenty years of age, and soon had a large following ready to help him take revenge on Gialcad, king in Gaelen. Seven years later, when he was chosen king, he proved himself rather foolish and conceited, for he had brought over with him warriors and nobles of Feotar, who seem to have insulted the people of the land, "whatever evil they wrought, and they wrought much, Duac did uphold them, and rebuked them not." . . . Moreover all the kings, princes, and nobles, saw with an evil eye the tents of these warriors round about Tobrad.

The assembly caused the heralds to say "what strangers are these who carry their spears erect upon the soil of Eri? Let them depart to the land of their dwelling." Duac would not hear of it, so there was a great battle. "Duac was overpowered, he fell; and all the warriors of Feotar, not one did out-live that day." Since that time Gaelen was called Laigean, because of the spears of the Gaal of Feotar. The spear of the Feotar being called Laigen.

The chronicles make it clear, that usually the provinces of Ullad and of Oldanmact were friendly and united, while the provinces of Mumain and Laigen though often quarrelling between themselves often held together against Ullad.

About 340 B.C. the chronicles record the marriage of Aod, son of the king of Ullad, with Maca, daughter of Magn, chief of Oldanmact. Their daughter Maca became wife to the succeeding king. This princess conceived the idea of having a grand and durable house built "yea as fair as Teacmore." This house was "six rings" in the building. When her husband and the princes were at the

feast at the first occupying of the house, "she rose from her seat and she said aloud—Men of Ullad, let this house be called for all the time that is to come Aodmagnmaca." And all present clapped their hands and shouted "Aodmagnmaca"; thus Maca did honour unto her father, and unto her mother, and unto Magn, the father of her that bore her." The spot where this house was built is now known as Armagh. Dun Sobairce had hitherto been the residence of the king of Ullad. The kings of Ullad were always faithful to the triennial gathering at Teacmore on Tobrad, but the palace of Aodmagnmaca caused great jealousy to the other kings who had said "Teacmore no longer standeth on Tobrad, is it not to be seen on Ard Aodmagnmaca? the pride of Er towereth."

When the assembly broke up, Ciambaot, king of Ullad, who was also Ardri, said to his own followers, it is my desire that the writings in Dun Sobairce should be borne thence, and placed on the table prepared for them even here; and that the shields of the nobles of Ullad were raised up, even in this chamber of Aodmagnmaca as at Teacmore. . . . Ciambaot purposeth to be seated on the seat of the king of Ullad, in this chamber, on the same day that the pillar was raised up on Magmortiamna. The king set a time when the princes, nobles, Olam, and heads of the people should bear the writings to the new chamber, and they were borne to Aodmagnmaca with great joy and festivity. Three cars were prepared; in the first car were placed the writings on the roll of the laws of Ullad, and the words of the custom of Taenistact, and Foran judge of Dun Sobairce seated therein. The second car, received the writings of Eolus, and the chronicles of Gaelag; and thereon was seated head chief of the Olam of Mur Olamain of Dun Sobairee. Into the third car entered Meilige Ard-Olam of Ullad bearing in his hand the chronicles of Eri, and the book of Eocaid Olam Fodla. The king, princes, and nobles were on their horses, Maca was seated in a car of exquisite workmanship. As soon as the sun rose, the king, princes, and nobles raised up their swords, the Gaal bowed the head, then struck their shields, and amid song and minstrelsy, and dancing and shouting, the procession moved on its way. On the ninth day they reached Aodmagnmaca. "And all who came were feasted at the charge of the king. And lots were cast for the seats of the chiefs, and the shields were fixed up."

The king and his chiefs took their seats there just six hundred and ninety six years after the covenant of peace made between the children of Iber, and the Danan, and the covenant had not been violated, and oft-times did the friendship of Ullad and Oldanmact preserve the peace of Eri. The king had the writings placed on the table, and said "What if the assembly of Ullad meet even here for times to come?" And all held up their hand. And so it came about when the kings of Ullad saw they could not keep the peace between the provinces, they made Aodmagnmaca their capital, both for judgment and learning. And according to O'Connor, "the building of this palace was an epoch from which dates were taken in aftertimes." The king Ciambaot died soon after. His successor

did not accept the position of Ardri, and Maca caused herself to be placed on the throne as Ardri in Tobrad. To the assembly she said, "true, Maca is a woman, but she is the daughter of Aod, a son of Er and of Maca, from Magn of the race of many kings, Maca was the partner of Ciombaot. As the men of Eri decline the throne, Maca will sit therein." The prince of Ib Lugad placed the Asion on her head and Lorc, prince of Mumain, laid the mantle on her shoulders, and they seated her on the throne. The feasts were prepared for all that came, "and nought was heard but the song, and the voice of the harps; there was dancing, and all manner of sports for one whole moon." When the writings and the roll of the kings were read out just before the breaking up of the assembly, Maca came down from the throne and wrote her name on the roll after that of Ciombaot her husband. According to O'Connor "this is the first instance of a female sitting on a throne in Eri." She only lived to rule for thirteen months, but was loved for her kindness, and her death was mourned by "the children of the land."

Amidst all the dissensions of the other provinces, Ullad seems to have been at peace until about 35 B.C., when the friendship of Oldanmact was transferred from Ullad to Laigean and Mumain; "Therefore doth Ullad stand alone, without a friend save one, the roll of Eri's laws; have these not force enough, ill will it fare with the children of this land; yea, and with Eri's self." This was the feeling of Factna, king in Ullad at that time. At this time Duac, king of Mumain was Ardri, but did not enforce the observance of the laws of Eri. Violence and lawlessness so prevailed that Ullad was compelled to interpose. A great battle was fought between the hosts of Ullad and of Laigean and Mumain, on the soil of Mumain, which resulted in the death of Duac and complete victory with the men of Ullad. "Eri wept blood. So many ceased not at one time since the Gaal of Sciôt touched Eri, as the day when Duac fell in the battle of Ardbreisgte."

After this Factna, king in Ullad, was chosen Ardri and ruled until 7 B.C.

"And Factna having ruled one ring, Ardri sent out messengers to call the assembly of Eri to Tobrad. And the king did see Scandt, the chief of Oldanmact, and he did wipe away the jealousy which lay on his mind of the sons of Er. He did move evenly, keeping in friendship with all, and the nobles were pleased at meeting each other in peace. . . . And he did encourage the Olam, and he did speak tenderly to the few of the youth that were within the school. . . . And when the chief and nobles of the Danan were preparing to return to their own land, the king did give many presents to them.

"Factna ruleth in wisdom and justice, he doth love peace, yet doth he keep the minds of the youth ready for the battle."

When he had ruled Ardri, for twenty-three years, Factna died.

"Brave and gentle, mild yet assured, he cherished peace, but feared not the battle, therefore is he called Fatac in the roll of

Ullad's kings, in Ullad and Teacmore (Fatac means prudent). And his heap hath been raised nigh unto the heap of Eocaid Olam Fodla, and Cairbre his son; and all the children of the land did mourn for Factna many days."

So conclude's O'Connor's translation of the chronicles of Eri until 7 B.C.

When we read how firmly the Gaal of Sciôt of Iber held to their old name and title from the time they left Armenia, we cannot wonder that the Scots of the present day should cling so tenaciously to their name. Dr. O'Connor translates Gaal as simply to mean tribe, Sciôt he believed to be as Scuth or Scythian wanderers, Iber to mean the place of Er.

As Armenia and all about that region seems to have been occupied by Eber's race, of whom Abraham came, it seems most natural that families and clans of Israel's race should wander that same way, when compelled by circumstances to migrate from the land of Canaan. The Rev. Robert Douglas points out that when God made a covenant with His people in the wilderness, that they should be a people unto Himself, God said, the covenant was sure not only to those who were with them that day, "but also with him that is not here with us this day," shewing that it was known that some of Israel were already scattered. Reading over the names of Jacob's seed, who went with him into Egypt, we are surprised to find only one son of Dan, and only four grandsons, altho' it is probable there would be many more, seeing the age of his sons. Shelah, the eldest living son of Judah, and who was a full grown man, when Pharez and Zarah were born, went into Egypt with his father, but his sons seem to have gone a different way, for in 1 Chron. iv. 21-23, we read the names and slight history of the sons of Shelah; some of his race dwelt in Moab and had dominion there; they were clever in the making of fine linen and pottery; they led rather a nomad life, dwelling among plants and hedges. Er was the name of the eldest son of Shelah, and had been the name of Judah's eldest son who died, Gen. xxxviii. 3-7.

The chronicles of Eri tell that multitudes of the Gaal flocked to Armenia at the time of the first wide-spread invasion of the Assyrians, that five hundred years later the nomads filled all the land, and that a chief was placed over them in what had been the land of Tubhal, but which name was then changed to Iber or the place of Er. There seems every probability that Er, the eldest son of Shelah, therefore the eldest representative of the house of Judah, and as the Scriptures shew being a nomad clan from the first, would very naturally get to Armenia, then the chief home of the Hebrew race, and would form a nucleus to which many wandering families of Israel would join themselves in after time, perhaps even so soon as the time when Israel was under bondage in Egypt. As Judah from the first was known to be the ruling tribe, this eldest branch of the tribe, Er, would certainly be likely to have the name Er remembered in the name of the places where they settled. In the time of the Judges in Israel, about 1400 B.C., there was much

dissatisfaction and dissension concerning Benjamin, and many may have left the land at that time. Referring back again to the time of Israel's journey through the wilderness, it is to be noted that between the two numberings of the men fitted for war at the beginning and ending of the journeyings, Simeon's number 59,300 had come down to 22,200, and Ephraim's 40,500 to 32,500. It seems very possible and probable that many becoming discontented and impatient with the wilderness life and difficulties, and knowing that only the young generation would enter the promised land, would leave the great congregation of Israel and go their own way. In the blessings uttered by Moses on the tribes of Israel, Simeon's name is not mentioned, and, after the gathering of the companies of warriors who fell to David at Ziglag, which belonged to Simeon, we read no mention of Simeon taking any active part in the affairs of either of the kingdoms nor included in the captivities. From 1 Chron., iv. 39-43, we gather that Simeon was a warlike and pastoral people, and in those early times would move about according to the needs of their flocks and herds. The chronicles of Eri speak of multitudes of the Gaal passing over the summits of Gaba-Casan or the Caucasus, which O'Connor believes to have formed the Gaelic and the Celtic peoples.

The Gaal of Iber were noted for their skill with the bow and arrow, also with the sling, modes of warfare much in use with Israel—Benjamin as a tribe being especially expert in the use of them, see Judges xx. 16; 1 Chron. xxii. 2.

During the time of the Judges a large company of young tribesmen of the Sciôt of Iber, under the leading of Calma and Ronard, two brothers of the chief of the race, left Iber to find a new land for themselves. They journeyed by land, and determined to visit Aiomag on their way to enquire of their brethren. According to O'Connor, Aiomag would be Hamath, and would include all the land South as far as the Philistines' country. As these wandering tribesmen gave the hand of friendship and kindred to Nargal, chief of Sgadan or Sidon, it is safe to infer that he and many of that district were of Dan, as a portion of Dan's tribe had settled to the extreme North of Palestine some time before. Nargal told them they would find some of their own race in Eis-feine or Spain, when they arrived there the Gaal of Sciôt found some of their own race who had arrived by way of Africa one hundred and forty years before, and settled about the part now known as the Basque country. The information we get from these old chronicles of Eri, seem to clear up all the mystery connected with the origin of the Basques; their origin—both race and language—would seem to have been from the Hebrew in very early times.

The chronicles shew plainly that the Gaal of Sciôt when in the north of Spain had much intercourse with Aiomag, that all their knowledge of letters, music, and shipbuilding, came direct from there. Also the Olam or teachers came direct from there at the first. The Ard Olam always seems to have been the scribe who

wrote and preserved the national chronicles. The tone and manner of the chronicles reminds one forcibly of the Scripture Chronicles. The Gaal of Sciôt of Iber seem to have had no priesthood until they were settled in Gaelag in Spain. From the works and always evil influence of that priesthood, we should judge them to have come from the Phœnecian and idolatrous system of Sidon and all Phœnecia, viz., true Baalism.

According to O'Connor's deductions, the Gaal of Sciôt migrated from Gaelag to Ireland about 1000 B.C.

The account given by the chronicles of Eri of the life and doings of Eocaid Ollam Fodla is beautifully clear and full, only that we should like to know more of the early influences of his life, and more of the romance which belonged to the history of Tatla, his wife. In about the centre of the land of what is now Ulster, there was a district named Aoimag, and a prince of Aoimag, which leads to the thought that intercourse and remembrance was kept up with the old land under that name. We can scarcely wonder that tradition and the bards made so much of Eocaid's life and doings. The story of Liafail is the only unsatisfactory bit of history in the chronicles. That was probably a fabrication of the priests, but behind all that there was probably the true stone of Bethel, with a grand history which they knew a little of, and would imitate. Certainly Eocaid afterwards did not believe the story. For some reason the prince Feargus (who seems to have been a very wise man) was not there when Eocaid was crowned Ardri; perhaps he knew all about the true stone and enlightened Eocaid. It may have been that the true stone as we believe we have now, was only used for the kings of Ullad. The chronicles of Eri make no mention of any Sage with his scribe and certain princesses coming from the East to Ireland. Yet it seems likely that the prince Feargus, who ruled for Eocaid in Ullad while Eocaid did his duties at Teacmore, who trained Eocaid's son, who was such a faithful witness against the wrong doings of the priests, and who was with Tatla to the end of her life, was the prophet Jeremiah, and the Ard Olam Nearton, the son of Beirt, would be Baruch, the Scribe, or his son.

Except in the case of Eocaid Olam Fodla the chronicles give but brief accounts of the different kings, and they need careful reading, as there are three contemporaneous histories—Ullad, Gaelen, and Mumain. There is not much account of the land and people of the Danan, but about 340 B.C. the chronicles record inter-marriages of the royal families of Ullad and Oldanmact. The chronicles make no allusion to foreign commerce or intercourse, yet there would be much intercourse by means of Phœnecian traders.

The beacon fires which were such a special custom of the Gaal of Sciôt seems to connect them with Benjamin, who was warned by Jeremiah "to gather themselves, to flee out of Jerusalem and set up a sign of fire in Beth-haccerem" Jer. vi. 1. As this warning was given about twenty years before the completion of the Babylonian invasion of Judah, we can believe that a good part of Benjamin

escaped and found a safe and ready asylum with their brethren in Ireland. Perhaps too, the remnant of the house of Judah which escaped in Hezekiah's time, and who were promised that they should again take root downwards, and bear fruit upwards, 2 Kings, xix., 30, were receiving the fulfilment of that promise in Ireland.

The Gaal of Sciôt have certainly enjoyed the blessing pronounced by Moses on Benjamin, "the beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day, and he shall dwell between His shoulders," for since they left Spain 1000 B.C. up to the present time, they have never been oppressed or conquered by a foreign foe. Their union with the English was brought about through the right of the British Crown coming to the Scottish king. Dr. O'Connor believed the Picts of Caledonia to be the same race as the Scots, but who arrived in Britain by a different route, and at a different time, which fact would account for the quick amalgamation of the Picts and Scots when they came together, and for their agreement in calling their land Scotland.

Jacob said "Benjamin shall ravine as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil." Words to be fulfilled in the latter days, viz.:—Since the Lord Jesus came; and most truly have they been fulfilled in the history of the Scots since they arrived in Britain, who were always raiding upon each other, or robbing their Southern neighbours. Since they have become united with the Saxons, they have gradually come into the experience of dividing the spoil with them. The Scots have their full share, in all the glory of Empire, in Colonial, Commercial, and Missionary enterprise, also in the British legislation they are fully represented. It will be a happy time when their Saxon brethren, the house of Joseph, recognises the Scot as Benjamin "the Beloved of the Lord."

These chronicles of Eri give us a glimpse of a portion of the tribe of Dan, of whom there is no doubt, were the Danan, whose name, language, and characteristics show them to be of the same people, who gave their name to Denmark. From the time of the first struggle with the Gaal of Sciôt on their first arrival in Ireland, the Danan dwelt in peace with the other provinces, and in very good relations with Ullad especially, but since the people and kingdom of the Scots have been transplanted into North Britain, the Danan seem to be quite lost and their name not kept up. Yet if they were of the tribe of Dan, we should expect them to be in the ascendancy for a time. Jacob said of Dan "he should judge his people as one of the tribes of Israel." There certainly seems to be a large Phœnician element amongst the people, especially in the South West of Ireland, and who have been to the Saxon house of Joseph as "pricks in their eyes, and thorns in their sides" Num. xxxiii., 55. We know also that since Ireland came under the English crown, there has been a large admixture of Anglo-Saxon folk. Romanism and the Phœnician element do not seem sufficient reasons to account for the bitterness of feeling which exists in

nearly all Ireland outside Ulster, against the Saxon. Romanism is the religion of the people of Quebec, but there they do not show the same disloyalty and opposition to imperial rule as in many parts of Ireland. Certainly Romanism fosters the discontent, by keeping the lower classes in ignorance so that they are easily led, but it seems most probable that the enlightened and strong men who act as leaders in public opinion and who so persistently struggle for Home Rule are of Dan, the ancient Danan of Ireland. Jacob also said of Dan "he is a serpent by the way, that biteth the horseheels so that his rider falleth backward." The British government have made mistakes in their rule over Ireland in the past. But even the most indulgent and benevolent legislation does not give them satisfaction, and there is always a secret political influence undermining and setting back the good that would come to Ireland through hearty and loyal acceptance of British rule. The symbolical White Horse is the Saxon race, and his rider the Lord Jesus Christ, who is using that race as His vehicle of blessing to the rest of the tribes of Israel. When the hated Saxon is known by the people of Ireland as their own brother tribe Joseph, the Home Rule difficulty will be adjusted rightly, and there will be peace, progress, and prosperity greater than ever before.

Although Joseph when he was ruler in Egypt, seemed to forget his father's house, he did not make the mistake of thinking himself the whole of his father's sons, as many identity believers do when they speak of the British as the ten tribes. Doubtless Joseph would remember his dreams as soon as he saw his brothers, but knew it was not the time to make himself known until they were all there; hence it was, he was so anxious to see his brother Benjamin with them, and as soon as he saw him how greatly was he moved; and at the feast how greatly he astonished them by placing them all according to their ages. Perhaps if we who do know of our own identity with the house of Joseph, could see and know that the Scots are Benjamin "the beloved of the Lord," we should see all God's great plan better, and be enabled to identify our other Israelitish peoples by the words uttered by Jacob and Moses, concerning their destinies in the latter days, and when that is so (if the story of Joseph's life is a type of the history of his children) the unity and manifestation of all Israel would soon be accomplished.

If these chronicles of Eri may but be the means of leading us to see in the Scots, our brethren of Benjamin, we shall owe much thanks and honour to the memory of Dr. O'Connor, who translated them from the original in the ancient Phœnician language. He thoroughly hated the "Sassoons" and looked upon them as inveterate enemies of his "beloved Eri," but his work witnesses to the faithful leading by our God, of a portion of His people to these islands, and shews how truly He is our rock, "even our enemies themselves being judges."

M. J.

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